theoretical perspective, which argues that culture and biology are the "*two sides of anthropology* equally relevant to all its sections" (250). The intriguing argument here is that there are fundamental constraining elements in human biology that legislators neglect at their peril. In passing, he dismisses social anthropology and argues for the centrality of culture, a perspective that occasionally flirts with cultural determinism. In any case, the result is that long sections may be of little interest to the busy reader. Perhaps this is a product of our attention-deficit times; this notable endeavour may have been more in tune with an earlier scholarly era. Who then would most benefit from the book? Undergraduate students will probably find it too challenging. Experts in legal anthropology will probably find themselves scanning for the numerous pearls of wisdom. Overall, this is a book that I would definitely like to have any of my graduate students interested in legal anthropology read.

The limited space here might be best devoted to summarizing some of his insights. I was particularly interested in his discussion of alternative fora, which he defines as "several ought-mechanisms." These include law, religion, and morals, distinguished by the presence or not of authority and sanction (131). He complicates this

Forth, Gregory: Images of the Wildman in Southeast Asia. An Anthropological Perspective. London: Routledge, 2008. 343 pp. ISBN 978-0-7103-1354-6. Price: £ 95.00

This book is the fruit of long-term fieldwork, library research, and regional comparison-making in a special ethnological arena. Prof. Forth's remit is wide, and his scholarly scope is correspondingly deep. He has covered a huge terrain of materials across Southeast Asia and including parts of the Pacific region, all in pursuit of the elusive topic expressed in his title, "Images of the Wildman." Forth is not averse to many different forms of speculation, interpretation, and deduction in relation to the array of materials he has marshaled, and the result is an impressive testimony both to his persistence in following leads into byways and corners of ethnography and to the acuity of his thoughts about the topic as a whole.

There are two main aspects of his enquiry. One is to establish the distribution of a particular set of images of "wildmen" or "hominoids," partly human creature, who appear to be neither simply fictional/symbolic nor entirely a product of empirical observation. The other is to

relate these traditions both to the spread of Austronesian speakers throughout Southeast Asia and Oceania (including Taiwan, a putative origin place of the Austronesians), and to the recent discovery of *homo floresiensis* remains in Flores, where Prof. Forth has carried out his own long-term fieldwork.

The distribution of stories about categories of wildmen is extremely wide. Forth's erudite exposition takes us progressively from his field areas among the Nage of Flores with their ideas of the *ebu gogo* category, through other examples from Flores, and then progressively outwards to Sumba, Timor, the Moluccas, Sulawesi, Sumatra, Borneo, Java, and Bali, all within Southeast Asia (chapters 1–6). In chapters 7–10 he embarks on another comparative journey through Sri Lanka, China, and the Himalayan region with its traditions of the yeti. Throughout, he finds evidence that these wildman images may be partly derived from observations of primates, but he cautions that a simple empiricist explanation is not entirely adequate, because "the representations include a residue, apparently (though not always certainly) fantastic, which cannot simply be derived from experience of known animals" (202). He finds this same pattern in examples from further afield outside of Asia, in Europe, North America, Australia, and Africa, bringing the discussion form Southern Africa over to Madagascar, a link with Southeast Asia (chapter 8).

In chapter nine Prof. Forth comes to the Pacific region, including the areas conventionally labeled Melanesia, Polynesia, and Micronesia. Appropriately enough, Taiwan and the Philippines, as homes of Austronesian speakers, are included here. Forth discusses the Solomons category of the *kakamora* and the *mumu*, the *vui* of Vanuatu, and notions of aggressive creatures with long hair and teeth, said to steal pigs and eat humans (246). This last image of aggressive cannibalism leads to a discussion of materials from Mount Hagen in the interior highlands of Papua New Guinea. There are two prongs to the analysis here. One has to do with reports of "pygmies," since short stature is a recurrent motif in wildman images. These, however, should not too readily be assimilated to wildman traditions. Forth quotes information from Hein Dosedla about "cannibals," light-skinned people portrayed in Hagen folktales as cannibals who prey on ordinary humans. Forth reports that these cannibals, according to Dosedla, are seen as having also reddish hair, sometimes all over their bodies (247). From our own fieldwork knowledge dating from the 1960s, and from the earlier work by Vicedom and Tischner, and Strauss and Tischner, we would comment that there are actually two categories of light-skinned beings in folktales from Hagen: one is the light-skinned cannibals known as *kewa wamb nui wamb* ("the strangers who eat people"), the other is the Tei Wamb, the creative origin people who are seen as giving the underlying power to humans to procreate and prosper in their lives and whose abode is the sky and mountain tops. Neither category corresponds at all closely to the "short hairy hominoid" image of the Wildman. As for pygmies, Hageners traditionally viewed the people of the Jimi Valley area north of Hagen as being very short and also as possessors of *kum koimb* powers of sorcery/witchcraft (see P. J. Stewart and A. J. Strathern, Witchcraft, Sorcery, Rumors, and Gossip. Cambridge 2004). But they did not regard them as less than human or wildmen in that sense.

A recurrent feature in wildman stories is the idea that humans exterminated these creatures at some time in the past. This feature appears in the Nage stories from which Forth begins his quest. It turns up also in Taiwan, for example among the Saisiat, who have a story of earlier symbiosis with cave-dwelling dwarfs, whom they then killed because these dwarfs "seduced their women" (253). A male and female dwarf pair, however, escaped and before leaving taught the Saisiat an agricultural ritual which they now perform every two years (253). This interesting point sets the Saisiat case apart from the more common stories of how humans simply killed the wildmen off. Forth carefully notes this and other differences from his Nage materials.

In a final chapter (chap. 10), Forth meticulously reviews all of his materials. He muses on the symbolic status of wildmen as inverted opposites of the proper forms of human sociality (262), but notes that specific features of these images still need to be explained. Wildmen are not simply spirit figures (263). They do seem to be universally figures that mediate between humans and animals (271), and thus can be derived both from observations of human-like animals and "other" humans, seen as not fully cultural beings (marked by their habits of stealing from humans, although humans steal from one another also). Finally Forth considers the intriguing possibilities of overlap between the Nage *ebu gogo* and the *Homo floresiensis* findings, concluding that "at best" there is only "an approximate concordance" (282). More broadly, however, he thinks that prosaic descriptions of wildmen categories, among the Nage and elsewhere, reveal a development of naturalistic observation that is also akin to "the emergence of scientific thought" (286). Ethno-taxonomies in general, of course, reveal the same capacity for empirical observations of "nature."

Taken all in all, this book is a scholarly and intellectual tour de force in the grand traditions of comparative enquiry in mainstream anthropology. It is also an eloquent testimony to the stimulus of field materials, indicating how an interest in *ebu gogo* tales among the Nage led Forth into such a sweeping, original, and thoughtful comparative odyssey.

Andrew Strathern and Pamela J. Stewart

Gérimont, Patricia : Teinturières à Bamako. Quand la couleur sort de sa réserve. Paris : Ibis Press, 2008. 222 pp. ISBN 978-2-910728-82-3. Prix : € 32.00

Bereits 2008 erschien das reichhaltig mit Farbfotos illustrierte Buch über die von Frauen geführten Färbereihandwerksbetriebe in Bamako (Mali) und blieb in Deutschland bislang noch weitgehend unbeachtet. Die Autorin ist nicht "vom Fach", also weder Kunsthistorikerin oder Textilwissenschaftlerin noch Ethnologin, vielmehr hat sie ihre Wurzeln in der politischen Bildung